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ABSTRACT

A historical narrative relates Atkan traditions as experienced and recalled by an Atkan native who lived from 1890 to 1965. The narrative was recorded in 1952 and translated and transcribed with the help of his daughter. In this booklet, the Atkan dialect is printed on the left-hand pages, and the translation appears opposite on the right-hand pages. The narrative is divided into three parts. "Life in the Russian Period" discusses food-gathering expeditions, storage of food and other goods in a communal house built solely for that purpose, and limited interaction with the "Russian Company" which encouraged the Aleuts to grow potatoes as food to supplement their native diet. Comparisons are made between conditions under Russian and American rule in "The End of the Russian Rule and the Coming of the Americans." Americans provided food, guns, and ammunition to the natives. Woven clothing replaced birdskin garments. Sea otter became extinct in 1910 because Americans placed no limit on the number that could be killed in one year; thus, fox became the focus of the hunt. The relationship between Atkans and Eastern Aleuts is described in "The Ancient Life." Originally friendly relations due to intermarriage deteriorated, and many battles are described vividly. The narrative is to be used as part of the social studies unit, The Aleuts of the Eighteenth Century. (AV)

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Niiĝuĝis

Maqaxtazaqangis

Patricia H. Partrow

ATKAN

SØ 009 367

HISTORICAL

TRADITIONS

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BOOK VI

NIIĜUĜIS MAQAX̂TAZAQANGIS

Atkan Historical Traditions

told in 1952

by

Cedor L. Snigaroff

February, 1976

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Editorial Note.

These traditions were told by the late Cedor L. Snigaroff (1890-1965) in Atka Village in September and October 1952, recorded on tape, transcribed and translated with the help of his daughter Vera, and were first published in my book "Aleut Dialects of Atka and Attu", Transactions of the American Philosophical Society, New Series - Volume 49, Part 3, 1959. In April 1971 Vera, now Nevzoroff, helped checking, from the tape, the text and the translation, and in February 1973 a preliminary edition was made for the Bilingual Program instituted in 1972. Later the English style of the translation has been corrected with the help of Dr. Michael E. Krauss, University of Alaska. The responsibility for possible mistakes is mine.

Oslo, February 1976.

Knut Bergsland

KASAKAN ASLAGAAN ANĜAĜIILAQAS

Kadim hadagaan malgaliin udang anĝaĝiqas aẋtanas, ilakuchangis haqatananing imis hiẋtaangan aẋsiting.

Udakus tanaĝas kadim hadagaan malgaqas, tanadgusimaan tanaẋtaalaqas akus, waan tanadgusimaan tanaẋtaalaqas akus, tutaqaning ilagan angunangizulax haqatananing imis hiẋtaangan aẋsiting. Saĝuugam tanaĝagan aslagaan hamamatal tanaẋtaalaqas.

* * *

Kadim hadagaan udan Atẋaẋ tanadgusiĝiqalikuĝaan, Saĝuugaẋ agacha tanaĝaqaliqaẋ aẋtakuẋ.

Saĝuugaẋ tanaĝaqaliqaẋ, tanaĝaqali-

LIFE IN THE RUSSIAN PERIOD

Now I shall tell you a little of what I know about how people lived here in the early days.

I shall tell you a little of what I have heard [from my father] about how they lived in a village here in the early days, when the village was at Old Harbor (Nikolskoye, later called Korovinski).

* * *

The first village here on Atka in the early days was indeed located at Old Harbor.

The village located at Old Harbor

qaĜ ulan AtĜaĜ tanadgusiigamagiĝiqalikuĝaan, tanadgulaqaliqaĜ aĜtakuĜ.

AasakuĜ kugan kamgam ulagan angunaa aguqaĜ aĜtanaĜ, maalal, kadim hadagaan anĝaĝinam kamgadaĜ aqangizulax ilan txidix kamgadas, ilan kamgadaĜ txidix hidgul, kamgam ulaĝil hamang tanadguchaĝil txidix anĝaĝiqalinas.

Hingan SaĝuugaĜ hiilaĜtanaĜ, tanam qalgadaĜ alaayulax, ukulgal tanadgulaqaliqaĜ hiilaĜtadaĜ tutazanaq.

Hingamatal kugan anĝaĝinas al, kadim hadagaan tanaĝal, kasakaĜ haman suĜtakuĜ, anĝaĝinas hamahligan anĝaĝil, aĜtagalikuĜ wakus matalganas liidas matalakaĝis, praviizaĜ, hamaax anaĝim qalgadaĝanaa, praviizam qaata-

was the first town (main village) of Atka, so it was there that town life started.

A big church had been built there, so the people who had not been Christian before were baptized in it, became Christian, and started to live in a village with a church.

That place called Saĝuugax̂, being a place rich in food, was selected for a village site, according to the stories I have heard.

The way people lived there in the village in those early days, when the Russians were dominating the place, was not like the way we are living now. For food, they did not get more

gaan anaĝim liisnaa ukuxtazanazulax axtakus. Saaxaraxˆ, mukaxˆ saaxaraxˆ, suxarixˆ, hamay uhlii, qaqam itxaxtaganaan malgazaqaxˆ hiilaxtazaxˆ. Uglagaan, chuxtaqam ilangis. Hamaax qalgadam itxaxtagan angunaayulax, kay wakus matalganas liidas ilan, chuxtaqam alanaayulax ilan maqaĝulax axtanaxˆ. Hiikus aslingiin anĝaĝinas algam igluqangis akiitas chuxtaqaxsixtal chuxtaqaxtazanas, anĝaĝizanas axtazakus.

Akuĝaan, Kasakam kampaanii hingan suxtal hingahligan akum, anĝaĝinas akuziin, hiing kartuufilaxˆ agacha hawaan huzugaan hitichxisxal ngiin alaniĝaqaĝulax. Anĝaĝinam huzuugizagan quchigan aalazaqaxˆ.

than some groceries. Sugar - flour and sugar - and biscuits, that's all there was for extra food, it is said. And in addition some clothes. A little extra food people could get there, but people did not have such a lot of clothes as we have nowadays. The people who lived at that time in fact used to wear clothes that they made of animal hides.

However, the Russian Company that was there and dominated the place, used to have the people grow potatoes all the time, so of those they had enough. That was done by all the people.

Hingamatal qan'gim ilan qan'gimaan taxsalgaqalaguun, qalgadaχ, qaχ, uluχ, huzuugizaa qakasxal, qan'gimaan qalgadaχsilgal, uuchistvaχ hiilaχtaχ malgaqaχ hamay ilan, ulam angunagan, ilan anĝaĝilgaayulax, qalgadas qulihlingiin aguĝal hamamatalgal, unangam ulahlii akuχ, hamamatalgal nagan qan'gimaan qaqaχ taxsazaqaχ hiilaχtadaχ. Haakus igluqam ayχasiĝahlinangis malgal huzuugis, suun'gilgingis, haakus unangam chuχtaqangis uliigis, igluqas, an'gim chigiaĝanangis, kungin chuĝaa-aqagan huzuugimangis hamang ilan taxsazaqaχ hiilaχtadaχ. Tayaĝuχ alanalakan, anĝaĝinaχ alanalakan, hingay huzugaan maqaĝaqas hiilaχtazadas.

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In the winter, when they had finished collecting it for the winter, all the food, fish and meat, that was dried for winter food, was stored in the so-called Community house they had there. It was a big house in which no one lived, built just for food, an ordinary Aleut house in which they used to store food for the winter, it is said. All the things used for making skin boats, Aleut clothes, boots, hides, gut parkas, everything they would wear, used to be stored there. There were lots of men, lots of people, and this they did all the time, it is said.

Al hamaax angâginax̂, haman qalgaax̂ taxsaqax̂ aguun, taxsaqax̂ ax̂taguun, qan'gim silan, wan tugidam hulax̂tanaa inal aguun, slax̂ hawaan huzugaan maqat maqadâgaan mal, angâginam qaatunanginiin chisilgaqalizaqax̂. Hingamatal tugidaâahlinax̂ hingay hiilax̂tal, ax̂tagalikux̂ angâginax̂ alanalakan ax̂tagalikux̂, inax̂tanliĝulagaan qan'gix̂ ikaaĝazaqaa hiilax̂tazax̂. Mal liidam tagadangis tataam taxsalgaqalizaqas. Taxsaĝinas qanas al, tagadax̂ taxsazanas hiilax̂tazas.

Mal uuchistvam ilagaan angâginas, kay pravilizam ilagan angunaayulax, huzuu ilagaan, sugal ilan, angâginaziin angâgiisachx̂isxazaqax̂ hiilax̂tadax̂. Anaĝim hasinaa matanaĝulax ax̂takux̂hiĝazadax̂.

But towards winter - at the end of this month (September) - when the weather generally changes, the food which had been stored was distributed to the hungry people, to everyone. This happened every month, but even though there were many people, it did not end before the winter was over, it is said. Again one started to collect new supplies of the same kind. Having eaten what was kept in store, they used to gather new supplies.

Everything kept in the Community house, including some groceries, was given the people to live on. It did not contain many goods, it is said.

Udakus anĝaĝiilanas liidas ilan matalgalakan, unangam ayχaasingis agach ilan ayχaalazaqaχ. Iĝilaχ hiilaχtaχ, matal hamamatal, hawaan huzugaan, inaχtadamulax ayχaalazaqaχ hiilaχtazaχ.

Qanikinga haqal aguu, alganaaχs uluχ, algam uluu, ilgaaĝan txin ayχatnaχ aguun, hamamatal ukuĝalakan ukutnaχ aguun, chuqudalakan hamamatakuχ, sunaχ as txin liidakuχ, algam uluu chχaasal hamaaĝazanaχ hiilaχtadaχ. Qawas, isuĝis, ulungis huzungis, iĝluqangis huzungis, igachingis, hamaax kugaan qigulgaa-aqam huzuu kugaan qigulgazaqaχ aχtakuχ. An'gingis, kimlangin huzungis taxsalgal, qakad-

Living differently from the way we do nowadays, they had only Aleut boats for travelling. That was the kind called i^ila? (baidar), and with that they always travelled, constantly, it is said.

When spring came, they went out in it for hunting, in search of animal meat, and stayed away for a long time. It was not a small boat, more like a ship; and it used to come back there full of animal meat, it is said. Sea lions and seals, both the meat and the hides, and the sinews, and anything that could be collected was collected. The intestines and all the stomachs were stored, dried and

gulgal hulas ngiin, qakaxtangis ngiin imdaalazaqas.

Hingamatalgal tanaĝakuĝaan, tataam Amlax anĝaĝinaĝiiĝutal, hamakus matalgaaguzanas liidas matakux, kamgam ulalĝuu agach ilan maazanaĝulax. Kay laavkix ilan maazanaĝulax. Anĝaĝinangis hingaan Saĝuugam hadan ayxal ilagaan alanadix ukumixtax maqaxtazanas hiilaxtazas. Ataqan hingan unangam qaqagan uhlii qaxtal, tanam ilagaan hawan qalgadax, qalgaaĝan aqangin huzuugizangis taxsaxtal qalgadaxtal, uuchistvax hiilaxtanam ilan huzugaan ilan aisazdqax hiilaxtadax.

Qikun'siaxix, ilan anaĝis haĝulgal, huzugaan ilan anĝaĝilgaqax hiilaxtadax,

filled with dried fish.

In that way they lived in the village there; but also on Amlia there were people, living in the same way, only there was no big church there. Nor was there any store there. The people used to go to Old Harbor (Korc-vinski) to get what they needed, it is said. They ate only that Aleut food, and the food, everything to be eaten, was gathered from the island and kept in the so-called Community house, it is said.

At the pass there, where the goods were carried across, there always lived

uma. Umaan sitacha Imla-chuqaa hiilaxtax, akiitax angagaginagil, angagaginangis hingaan sisxim ilan awal hamamatal hamaax hisaxtazanas hiilaxtazas. Tutazadaqaning.

Malgaaguzanas liidas hingahligan malgaaguzanas liidas Amlagim kugan malgal, Amlagim kugan igilax angam hadan ayxal, algas lal, qas lal, slum ilan hagumatal, ulus qakadgul, sas akiitas, haakus tanam ilan sam azanagan huzungis slumaan lazaqas hiilaxtazadas.

Aasanas agudix, qan'gim ilan qalgadax alalakan hagumatal angagizanas. Haakus sam igluqangis chuxtaqaxsixtal chuxtal, kasakam kampaanigan suxtaxtagalikungis, chuxtaqalgus maazanazulax

people, it is saii,- on this side. Also on the other side, at the place called Gorge's Throat, there lived people, and they worked at the pass in the same way. That I have heard.

The same conditions as these obtained at Amlia, but at Amlia the baidar travelled in another direction, catching animals and fish, in the summer, that is, and drying meat, and birds too. All kinds of birds that stay on the ground were caught during the summer, it is said.

Doing this, they had plenty of food to live on in the winter. Those bird skins they made into clothes, for as long as they were under the Russian

aχtakus. Wakus matalganas liidas mataqazulax. Hiikulgal ud-hadan angaginangis sam igluqangis chuχtanas hiilagal gumalgazakus.

Igilaχ alganaagiigan qagaanul, Saguugamax akiitaχ, hnuχtal kugan al, qawangis lal igiim husiisaqadaguun, Amlax hnuusanaχ hiilaχtadaχ. Aasaguu taχ umaax Saguugam kugaan naanuχtal ikun tangiχ, Qanatanaχ hiilaχtadaχ, ama naa-hadan haakus tangis quchxingin ayχal, hingakuugizas maqaχtal, qawas ama, uluu, hawan qawaχ agacha algam haaganaayulax akuχ maalal agach, uluu taxsazaqaχ aχtanaχ. Qas sulilgal, qakasxal, huzuugizangis taxsazaqas aχtakus.

Company, there were not many clothes. It was not like we have it now. That's why the people around here wore bird skins clothes, as it is said.

A baidar which went eastwards to hunt, would go all the way to Seguam, where it would hunt sea lions, and having caught a full load, would carry it to Amlia. At the same time, from Old Harbor people went westwards, travelling back and forth between Kasatochi and the islands to the West, and did the same thing, hunting sea lions, for the meat. The sea lion is the most nutritious animal; that's why they used to store the meat. Fish were salted and dried, and all of it was put away.

Anĝaĝinam qalgadaχ taxsal agiicha itxaanuχtal, itxan al, tanam ilagan ilan aaĝdix ilan chisilalgal, hagumatal qan'gimaan qalgadaχ ilgaqalizanas hiilaχtaias. Ulus qakadgul, qas qakadgul, algam igluqangis qakadgul, huzuugizangis mizalgaqas aχtakus. Kartuufilaχ hitichχis, umay agach Kasakam qalgadaagamagii anaχ aχtazakuχ, uhlii qalgadam angazanaganaan ukuĝaqaχ hiilaχtadaχ.

Hingaan Saĝuugamax hiilaχtanam sangis lalgal, chuχtaqaχsilgaχ maqaĝazaqaχ hiilaχtadaχ. Sagan igluqaa chuχtaqaχsilgal. Ingachiχ al aguun, chuχtaqaχ igiim aguχtal, aniqdutiin matas aguχtal huzungis chuχtachχil

Another food-gathering party would go in a different direction, where they would be scattered around in the places they were supposed to go, and they would start to look for food for the winter. Meat, fish, and animal hides were dried; they used to do all this. Only potatoes, which used to be the main Russian food, were grown for supplementary food, it is said.

The birds which were caught over at Seguam, they used to make into clothes, it is said. Making clothes of the skins of the birds, that is. A married couple in those early days would make for their children the

kaiim hadaan aalaqax̂ ax̂tazax̂. Algam igluqangin uhlingis uliixtal.

Amum ilagan angunaayulax ukux̂tazaqalikus, hingamatal kumax chux̂tal hangadan haakus sam igluqangis agach chux̂taqax̂taaguzanas kadim hadaan angaginas ax̂tazakus.

Alagum qaa chiganam qagan huuugizaa itxan taxsalgal, hamakus hix̂takuning ulam angunagan, inaqamchix kumchiix nagan angagilgaayulax agux̂tal, qalgadahlix̂ ngaan imdax̂taasal, ngaan chx̂ataasal, qan'gim ilan udixtaalal angagiilazaqax̂ hiilax̂tadax̂. Hagumatal angaginas qaatulakan qanagzanas hiilax̂tazas. Praviizam angunaa qalakan aagdagalikus aasazanas ax̂tazakus.

same kind of clothes as they made for themselves. And they had boots of animal hides only.

When they started getting cloth, on top of that cloth clothing the people in those days mostly used to wear those clothes of bird skins.

All the ocean fish and the river fish were stored separately - as I said before, in the big house that they had made, not to live in themselves, but just for keeping food in, to fill it with food - and in the course of the winter it was distributed to the people to live on, it is said. In that way the people lived through the winter without starving,

Kasakam aslagaan angunaχ ukuĝal qaqaĝulax aχtakuχ mal, ilan angunatalgal qaqaĝulax hiilaχtadaχ.

it's said. Even though they did not eat much store-bought food, they survived. In the Russian period they did not get much to eat, so they did not eat very much there, it is said.

KASAKAM AGALAGAAN

AMILAAYUS HAQAASANANGIS

Amlax tanaĝakuĝaan, Amlagim anĝaĝinangis, tayaĝungis, mayaaχs ayχal agungis, haakus txidix aĝiχtaasanas, tayaĝum anaχ maakaganulax txidix aĝiχtaasanangis, haang slul, tayaĝungis alaĝum hadaan ayχal, ayagangis tanaχ aygaxs, nam-hadan Saganaχ hiilaχtam ilan al, qas hiing taxsanamchix uglagaan, uguruudaχ hingahligan agul, kartuufilaχ hiing awaasal hiin sluzanas hiilaχtadas.

Aasal angangis, umang chugum hadan haakus udangin ilingiin ayχal, hawahligan qas lal haang qakadgul,

THE END OF THE RUSSIAN RULE AND THE COMING OF THE AMERICANS

When there was a settlement at Amlia and the Amlia men were away hunting, those who were left - the men who could not go out and were left - passed the summer there, the men going by sea, the women walking on the land. At the bay called Saganax on the south side, in addition to catching fish they made a vegetable garden, spending the summer working with potatoes, it is said.

Another party was sailing in the bays on the north side, where they caught fish and dried them. Beyond

akang Amlagim chugan akaaĝigan, Chuliidga hiilaχtaχ hamang, udaĝanaa hamang akuχ, haniχ alalakaχ, haanuĝil haanuχ alalakaχ, haanus ilan lal, hamang sluzanas hiilaχtazas. Ilangis umang nam-hadan Aguuluχ hiilaχtam ilan algam ulungis qakadgul, igluqangis qakas taxsal hiing sluzanas hiilaχtadas.

Hagumatal haakus tayaĝum txidix aĝiχtaasanangis, imgaχs alaĝum qangis lal, qas taxsal, ulum qakangis agunamchix aglagaan tataam qas lal, qakas taxsal, hagumatal haang sluhligudix, sluχ inatil, sluχ inal aguun, tayaĝum ayχanangis hawaaĝal aguchix, iĝilaχ ilingin ayχaalal, huzuugizangis hamaax

the north point of Amlia, at the bay there called Chuliidga, where there are many lakes with lots of red salmon in them, they used to spend the summer catching red salmon, it is said. Some spent the summer on the south side at the bay called Aguuluχ, where they dried an stored animal meat and hides, it is said.

So the men who were left spent the summer there, catching ocean fish with lines and storing them, and besides making dried meat they caught more fish, drying and storing them, until the end of the summer. Then the men who had been out came back there and, coming for them in baidars,

taxsalgal, Amlagim tanadgusii ngiin hnuulazaqas hiilaχtadas. Taxsanamax huzuu angaχtangis hamaax tataam uyalgazaqas hiilaχtazadas.

Aqadaguun tanamax kugaan aĝal agudix, tataam hawan tiĝyuχ hiilaχtanaχ ngiin lachχisxaaĝutazaqas aχtazakus. Ngiin lachχisxal, ulangin huzunginiin lachχisxal ngiin, taxsal inas aguun tataam iĝilaĝiilal aglalgal, tanadgusim hangadan ulangin huzuugizanginiin chachiilazaqas hiilaχtadas.

Hagumatal qan'gimaan txidix anĝaĝiqalizanas.

Aguu hawakus tayaĝum anĝaĝiikangis tataam qan'gim ilan naa-hadan ayχal, mayaaχs, chngatus lazanas aχtakus.

gathered all of them from there and brought them to Amlia village. Together with all they had gathered they were fetched from there, it is said.

Later, when they arrived at their place, their next task was to cut what they called tiĝyuχ (wild rye). They had to cut it for all of their houses, and when they had finished gathering it, it was brought together in baidars and used for thatching all the houses in the village, it is said.

So they started to live for the winter.

The able-bodied men, however, in the winter went again westward, to hunt, to catch sea otter.

Hagumatal naa-hadan qanaxhligudix, qan'giɣ inatigudix, mayaaqadal hawaaĝal, mayaaqadix hawaaĝaasaqadagudix, Saĝuugam kampaanigan hadan huyaasal hamahligan aĝzanas hiilaɣtadas, - tayaasal. Angunaɣ akiɣtalakaɣ, hamamaalaqaɣ aɣtakuɣ hiĝadaɣ. Kay hawaan Saĝuugam tayaĝungin huzungis, naa-hadan ayɣanangin huzungis, hawaax hiisaɣtal, angaĝizanas aɣtakus.

Mayaaqadal hingaaĝal agumchix, kampaanim ilagaan, Kasakam taangagan akiĝiiyulax, buchuunukam angunaa, kraanaɣ daĝutaa, hiing ngiin aɣsxazaqas hiilaɣtadas. Agudix inaqamchix haxsiɣtal ilaan taangal. Buchuunukam taangaɣ itaa, chaasxit angaɣtaa, chaasxingis qigdaĝil da-

When they had spent the whole winter in the west and came back from hunting; with their harvest, they brought it for delivery to the Company at Old Harbor, - selling it. The price was low, but still they did so, it is said. Also all the men of Old Harbor, all those who travelled westward, did the same thing, for their living.

When they came back from hunting, they were given Russian liquor free from the Company, a big barrel with a faucet. They themselves turned it on to drink from it. The liquor barrel, with its cups, had the cups hanging hooked up to it, it is said. Standing

ĝan chidgizanaχ hiilaχtadaχ. Qichiχ-
taasal, tayaĝungin ilingiin aasal, taa-
ngazaqaa hiilaχtadaχ. Aasalaan kamgaĝi-
zaqangis hiilaχtazadas. Kampaanim ilaan
akiĝiiyulax ngiin aχtalgal.

Hamaax hiisaχtal hamamahlikus, Ka-
sakaχ inakuĝaan, Amirikaanchiχ sakaa-
ĝakuĝaan, maqachix maqadanas.

Kasakam kampaanii, udan Atχaχ suχ-
takuχ, qankus sisaχ chngatuχ guudam
ilan aguchχizanaχ hiilaχtazadaχ. Hingan
amangachχizanaĝulax hiilaχtazadaχ. Anaχ
akuĝaan Amirikaanchiχ sakaaĝakuĝaan,
ataqaχ hiilaĝal lalgaqaliqas hiilaχta-
zadas. Hingan ayxaχ agulgaχtagalikuχ,
mayaaχchχisxazaqaχ hiilaχtadaχ. Lachχi-
sxazaqas hiilaχtadas, hawaax hiilaχta-

around it the men used to drink from them. So they used to feast, it is said, - being given it free from the Company.

So they went on until the end of the Russian period, until the Americans came out here, and then their conditions changed.

The Russian Company, when it dominated Atka, used to have 300 sea otter caught a year, it is said. They did not let it go beyond that. But when the Americans came out here, people began to kill them without limit. Even if they got more than that (300), they let them hunt, it is said. They let them kill them, going on so until

hlikus, txidix kinguunuqalinas hiilaxtazas. Hlax akuqaang hiilaxtakus tutazaqaning.

Amirikaanchix sakaagal axtakugaan, Sagguugam tanadgusigan achidagaan sunax txin agatikux, skuunax hiilaxtadaaaqax matam sunaganaa hamaagal, Amirikaanchim sunaa al higakugaan, angaginangis txidix igatal, chngatum igluqangis mataqachix agudguxtanas hiilaxtazadas. Chngatux ngaan tayaalalagaaxtax.

Amirikaanchix sakaagal, kaznax maazaqadal, vuulnax malgaqaliqax, angaginam managan ilaan sugaqadaqax ngiin hiilaxtagalikus, sunam tayagungis luusanazulax axtakus, higadas.

Qalgadam Kasakam aslaan ukugaqa-

they began to get scarce. When I was a boy, I heard people telling about it.

When the Americans came out here, a ship appeared below the village of Old Harbor, the kind of ship called a schooner. When it was said to be an American ship, the people got scared and hid away the sea otter skins they had, it is said. So they would not have to sell the sea otter.

When the Americans came out here and there was no government any more, the people were told that freedom had started, that they were no longer forbidden to do as they wished. But they did not believe the men on the ship.

nginulax huzuugizangis adaaĝalaχtaasal, hawaan aniqdunginiin achxuχtaasal, hawaan anĝaĝinam ludaaĝingin ngiin uuĝliisal, qalgadaχ ngiin aχsxagudix, qagudix asχalaasaa-aĝnas, haqayaχtalagaaqaa hiĝal, iĝanaalazaqas aχtakus. Hiĝal tunuχtaalakus tutazadang. Aχtagalikuχ, qaatukuchix maasal, imchix aĝutaasal qazanas aχtakus hiilaχtakus tutalaning.

Amirikaanchiχ sakaaĝal hiĝakuĝaan, hawaan anĝaĝinangis qidanas hiilaχtakus tutakuq. Kasakaχ txidix aĝiisanaa qidaasal qidal.

Aqamchix agalagaan, matalgaliin anĝaĝilgaqas matalgaχtalakaĝis imax ukuχtaqalinas aχtakus, lunazulax akus

All kinds of food that had not been seen in the Russian period they brought ashore as treats for the children, but the older people told the children to keep away from it, warned them to not pay attention to the food they were given: if they ate it they would die. I have heard stories about that. But wanting to eat it, they ate it in secret, I've heard it said.

When they were told that the Americans were coming out here, the people cried, I've heard it said. Cried because the Russians were leaving them.

Later on they began to see that their living conditions had changed. At first not believing, they then

txidix lutxalinas a^takus.

Aa^dagalikuˆaan luhlilakaˆis, Amirikaanchi^ sakaaˆakugan agalagaan, Kasakam giniraalaa udaaˆa^tal, Amirikaanchim sunagan kugan hawaaˆal aqadaam, suvraaniya^ agu^tal, slu^, asxuunulax chaang slu^, asxuunulax hati^ slu^ axs aguu, Kasakam hadagaan tuku^ hingaaˆa^tal udaan anˆaˆinanginiin iˆamanaala^tanas, Amirikaanchim iˆamanaasanangis ukudaa-aˆna^, hamang ngiin hiilaˆakús, lul ahngazanas, ham-hadaakul txidix qaˆal samgazanas hiila^tadas. A^tagalikus ataqadiidahlim hiikuulanadix uku^tanazulax hiila^tadas.

Ta^ Kasakam aslagaan matalgaqazulax Amirikaanchim aslagaan matalga-

began to have confidence.

However, they did not feel sure, after the Americans had come out here, before a Russian general came here, on an American ship, and held a meeting. The people were told that after one year, or five years, or ten years, an agent from the Russian side would come to inspect how the people here were being treated, how the Americans treated them, and they trustingly agreed, bowed deeply in gratitude towards him, it is said. Nevertheless, they did not see that happen to them even once (no Russian agent ever came).

But in the American period people began to get what they did not have

qalil, anaχ alanaqadal, saygis alanaqadal, kaluusiχ alanaqadal, alanamchix huzuugizaa mayaaĝnamchix kugaan ukuχtal anĝaĝiisaqalinas hiilaχtadas. Chngatus lal tayaasal.

Kampaanim hingaaĝanaa Lilinoy Kampaaniχ hiilaχtaqaχ aχtakuχ, udaan huzuugizaa, Alaaskam tanangin huzungis, tanĝingin huzungis, sunaχ hiilaχtazadaχ. Matal anĝaĝinas mayaaχchχis, alanaĝulax aguχtaqalinaχ hiilaχtazadaχ.

Hingaan aslaan udakus chuχtaqas hiilaχtaa-aqas ngiin chuĝaqaliqas hiilaχtadas. Sam igluqangis chuχtal liisnaqadanas hiilaχtazadas.

Aχtagalikus anĝaĝiisim hasinaa ilingiin hikisxaqas aχtazakus. Wayaam

in the Russian period, plenty of goods, plenty of guns, plenty of ammunition, and all they needed for living they got for what they hunted, selling the sea otter they caught.

The company that came out here, which was called the Lilinoy Company, took control of everything here, all the islands of Alaska and all the islets. So, having the people to hunt for it, it began to make plenty.

At that time people began to wear what we now call clothes. Bird skins they did not put on so often any more.

However, much of the means was apparently lost to them. As we see

ukuĝaχ, daqaĝilakaĝis maalal hamamaalaqas aχtakus. Taχ wayaam matalgaĝulax.

Hamakus kadim hadagaan mataliin anĝaĝiqangis matalgal aguu, wayaam kum tukum angunaa malgakuχ. Malgaakaqadal gumalgakuχ. Haman akiitam ilaan chngatus mayaaχsxal, mayaaχsxahlikuziin, 1910 chngatuχ txin chachinaχ. Maazaqadanaχ.

Qichitim angunaa agunaχ aχtakuχ haman chngatuχ, kadim hadaan aasanaχ aχtakuχ. Maalal chachiqaχ aχtazakuχ. Taχ maazaqadakuĝaan, uuquchiingis uhlingis anĝaĝiilal, anĝaĝiilahlikuĝaan, wan akiitaχ hnulgakuχ, tataam maazaqadaaĝutakus. Akiĝilakan maazaqadaaĝutakus.

now, they were treated like that because they did not understand. But nowadays it is not like that.

If we could live in the way they did in the old days, we would have great wealth now. That is not possible any more. From that time on people hunted sea otter, until 1910, when the sea otter was closed. It was gone.

It had produced much money, that sea otter, formerly, that is. Then it was closed. But when that was gone, one lived on foxes only, up to our time, when they in turn are gone. They have lost their price, so they too are lost to us.

KADIM HADAAN ANĜAĈIILAQAS

Kadim hadaan Qawalangis Niiĝuĝis huzuugizangis txidix ilaχtal anĝaĝiqalinas aχtakus. Matal hamamatal txidix ilaχtal anĝaĝil, hawaan huzugaan quchigmax ayχal txidix ukuχtaaguzaqalinas aχtakus.

Ahlikuziin, Niiĝuĝis ilingiin, Qawalangim ayagaa ngiin ayagaalal, taamazagaan txidix ilaχtaqalinas aχtakus. Niiĝuĝis txidix chikiidaχtaqalil.

Hagumatal hawaax hiisaχtal txidix chikiidaχtal txidix iĝamanaasakuchix mal ayχal, txidix agiidaχ maqaχtal, sluχ agnagan huzuu qagaa-hadagaan Qawalangis udaaĝaχtal, udan agiidal,

THE ANCIENT LIFE

Originally all the Eastern Aleuts and the Atkans had started to live in friendship. Living in such friendship with each other, they had been travelling to see each other all the time.

Then one of the Atkans married an Eastern woman, and they became still closer friends, the Eastern Aleuts and the Atkans having become in-laws.

So, because they were now in-laws and friendly with each other, they used to travel to visit each other. Every summer the Eastern Aleuts came

Niiĝuĝis agiidal, ahlikuĝaan qagaan ayagaa Niiĝuĝim ilaan ayagaĝaqaχ, hlaĝil, hiaĝil aχtakuĝaan taamazagaan, umniĝikus mal, umnidix yaxtal, ngaan sigaĝil, udaaĝamikalinas hiilaχtazadas.

Hagumatal hawaax hiisaχtal sluχ agnagan huzugan ilan txidix agiidal, umnimagaan sigaĝil anaĝis ngaan, maayuĝachxizaakadix liidangis, uĝachxizaakadix liidangis, ngaan aguχtal, suĝanaaiaχtal ngaan sigaχtal, udaahadan ayχaχ maqaχtaqalinas hiilaχtazadas.

Hagumatal hawaax hiisaχtahlikus, slux haqaaĝutakuĝaan agiidaaĝan udaaĝakus haman, umningis, chxalgal

here, to visit the Atkans. Then the Eastern woman who was married to the Atkan had a son. Then, having gotten a nephew, they came here even more frequently, with gifts for their nephew, whom they loved.

So they went on visiting each other every summer, the Eastern Aleuts getting into the habit of travelling over here with gifts for their nephew - making for him something that would be nice for him to have, some little handiworks as gifts for him.

So they continued, but then one summer, when they came here to visit again, that nephew of theirs had been

asχasxaqaχ aχtakuχ. Asχasxaqaχ aχtakuχ isxagan ilahligan udaaĝal txidix qaĝanilakan, hamamas tanamax hadan chiilunas akus, hingaan hazan awaagan ilan alitxumaan haχsaχtal udaaĝal, Niiĝuĝis alitxuusaχ maqaχtaqalinas hiilaχtazadas. Aχtagalikus anaĝis machχisxaqazulax hiilaχtazadas.

Niiĝuĝis alitxuusal, umaax ilan adaaĝanamax huzugan ilan adaaĝal, aaĝakus, tadutxaĝinazulax hiilaχtazadas.

Tadutxaĝilakan hawaax hiisaχtahlikus, Amlax hakuuĝamigasaqalil, chugum hadagaan Aayaŋgiilgis hiilaχtas, udam chuqudahliiyulax akuχ, qaatuuĝikix qala, qala akiitam ilan qa-

abducted and killed. Arriving here at the very place where he had been killed, they became furious and returned home. From that time on they came here prepared for war, they began to make war on the Atkans. However, they were not permitted to succeed, it is said.

Wherever they came ashore to fight the Atkans, they did so in vain, being unable to make a surprise attack.

They could never make a surprise attack until once when they came up on Amlia, on the north side at the fairly big bay called Aayangiilgis. Both sides and the head of it, the

kun, qaatuuĝim hidgitikin huzuugizakix, yaaĝix akiitakin huzuugizakix ayxaachaĝil, hawaaĝanas hiilaxtadas.

Ayxaasxital hawaaĝal, aqadaamax hikan kiiĝuusim chugum hadan hikang anaa hangal, imax agisaxtaqalinas axtakus. Amlagim anĝaĝinangis alitxuusaaĝan aasanas axtakus.

Ahlikus udaax ukalĝan qalagaan alax iĝilax, Niiĝuĝim iĝilakix hitikux ukuxtaqalinas axtakus. Amlagim anĝaĝinangis akus udang qalim hadan ayxaqadaamax hitnangis ukuĝaqas axtakus. Saganam hachan Hadĝiilux hiilaxtanam kuhligan adaaĝanas axtakus.

Kuhligan adaaĝaaĝdagalikus hikang kiiĝuusim kangan tayaĝum madguxtana-

inner part and out both sides, right to the point on each side, were full of boats when they came there.

Having come there by boat, they climbed that mountain up there on the north side, taking it as a lookout. In order to attack the Amlia people, that is.

Then they saw that two baidars, Atkan baidars, were coming out from the head of the bay here. They were Amlians who had travelled over here and now were seen on the way out of the bay. They came ashore at the island called Hadĝiilux̂, outside Saganax̂ bay.

As soon as they came ashore, they

ngin huzungis damax ilan ukuχtaqalinas hiilaχtazas. Sagnihlikuχ amaatxahlikuχ. Dangis trubam qichiĝa liidanas aχtazakus. Tanam ilagan ilan tiihnam ukuĝaqaayulax huzugaan ukuĝaaĝan haqatalgazaqaχ aχtakuχ mal, maalazaqas aχtakus.

Hamaax hiisaχtal hamamahlikus hamang Hadĝiilum kugan tayaĝus txidix taxsal, malganas huzungis ukul hamang txidix taxsal, akuziin, agalagaan, hakaax kiiĝuusimax kangagaan kims hingan sisxiχ axs qikung Saganam nagan sakaaĝal, aqadaamax, Saganam ilan sakaaĝal qakuun sisxim hatxalagaan sakaaĝal angtangiin alaĝum achidan sakaaĝal, tugimaĝim akaanugan huzuugizaa akaaĝatxalil iiqim ilaan hitxaliχtagalikus,

could see with their own eyes everything the men were doing up there on the top of the mountain. It is fairly distant, but their eyes were like a sharp telescope. A bump that had not been seen before at some place, they could always recognize for what it really was. That's what happened.

After a while, at Hadĝiilux̂, the men gathered, seeing all that was going on. Then the Eastern men descended from the top of their mountain. Crossing the pass they came down to Saganax̂. Coming over from the other side of the pass one by one, they came down to the shore of Saganax̂ and out all along the beach, from the

hingaan sisxim chuqigaan inaxtanazulax hiilaxtazadas.

Hamaax hiisaxtahlikus agalingis haxsal, hawan hidgitix hitihlikus sakaagal, akaan yaagim kugaan sakaagal alagum achidan txidix taxsakus, Hadgiilum kugaan ukugaqas hiilaxtazadas. Hiing manangis ngiin machxisxal hiing ukugal. Angalikingan chigdux haqagan aslaan hamaax hiisanas axtakus.

Aagdagalikus hingaan unangaa, tayagum isiikaa qamdaatax maasal, isim slaxhlii axtagalikum, qamdalakan, kay chagnatukux, haman isiigan txidix ayxatikus, alagux akalikus, huzungis alagux axchxisxahlikus, masxiziin udagaliin Hadgiilum dagan agaagdagalikus

inner corner, but still the line of men did not come to an end.

Finally space opened up behind them, as they were coming down and out along the bayside, and coming down from the point they gathered at the shore, being observed from Hadgiilux̂. The people watched them while they were doing that. This went on in the afternoon, at rising tide.

Now, the sound there, which is not too deep for a man to cross - a rather wide crossing, though, shallow but with a strong current too - that they set out to cross. Letting all of them pass, so that all of them had got out into the sea on their way over to

huzungis txidix alaĝulitikus, hakaax Hadĝiilum kugaan txidix sunas al ngiin kims, adaaĝahlingizulax akayum ilan uĝalulgal inasxaqas hiilaχtazadas.

Ataqan tayaĝuχ ilingiin aĝiilaqas, Aataagligaχ hiilaχtadaχ.Tukungis anas aχtakus.

Hamamas makungis aqadal, tataam haman alitxuum ilakin txidix aĝiisanaa agiital tanat hadangin chiilunaχ hiilaχtazaχ.

Chiiluqaam agalagaan txin alitxulĝiiĝutaqadaam haqal, hawakus naa-hadan tanangis axs hakuuĝanagan huzugan ilan hamaax hiilazaqas hiilaχtazadas. Alitxugan angaχtangis lalgazal hamaax hiilaχtal.

Hadɢiilux̂, the men who had gathered at Hadɢiilux̂ came down upon them, and before reaching the shore they were speared to death in the strait.

One man of them was left, "Potential Fur Seal Bull" by name. He was their chief.

Having nothing else to do, together with the few warriors he had left, he returned to his islands, it is said.

After his return he supplied himself with new warriors to come again, but at all the islands of the West they came close to, they suffered the same fate. Each time he and his warriors were beaten.

Tanaxagim lgadagikix tataam, alax tanâdgusilĝux hamang akix tataam, asx̂asaĝutaaĝan hnunangis tataam hiing maazaqadasxaaĝutaqas hiilax̂tazadas.

Agalagaan tataam chiilul agudix, txidix alitxulĝis hawaaĝal hawaax hiisax̂tal, naanuuĝutal akan Unalĝa hiilax̂tadax̂ tataam adaaĝaasaaĝutakus, Unalĝan (tanĝikuchax̂ al angunalakan hingamatakux̂) sadan tanĝim isax̂tangis, unĝingin akayuĝingis hiing akus, daĝiin aĝalanas, amgix̂ aslixs hamaaĝanas akus, ukuĝaqazulax ax̂takus, hamaaĝanas ax̂takus. Angalix̂ haqakuĝaan tataam ngiin ukuĝaqaliiĝutaqas.

Ngiin ukuĝaqaliiĝutaqas ax̂takus, maalal amgix̂sxaqaliiĝutaqas ax̂takus,

Reaching the Igadagix of Tanaga, two big villages there, again with the intention to kill, they were again annihilated.

Later, having again returned, they kept on coming out with new forces, and going west they in turn landed at the island called Unalĝa, arriving at the islets outside of Unalĝa (itself a small islet); these are as if cut up, with channels in between them. They came there by night and were not seen when they arrived. When daylight came, however, they were seen.

Having now observed them, the people began to watch them, watched

amgiχsxahlikus, adaaĝanangin huzungis amgiχsxaqas, amgiχ akiitaχ amgiχsxaqas aχtakus. Kay kumax malgaaguzanas makus.

Hamaax hiisaχtahlikus adaaĝahlizulax slachxizaχ hulaalakuĝaan, ukuĝanadix anuxtalakaĝis mal hamang, ilan anamax ilan, saĝaatumasukus mal ṭxidix saĝanilanas aχtakus. Ataqan tayaĝuχ imax amgiĝnaasal aasanas aχtakus. Amgiĝiiχtaχ matxadaamax ilan txidix saĝaninas aχtakus.

Txidix ayugninangis ukuĝaduukaqadahlikus, tayaĝum anĝaĝiikangin uyminangis hingaax ayuxchχisxal, ayχaasim alanangizulax, ilangis alaĝum kugan txidix aĝiisal, ilangin uyminanangis

to see whether all of them came ashore, watched them even at night. And they did the same (watched the people).

In the morning as they were about to come ashore, it was fine weather, so thinking that they were not seen, they went to sleep on the spot, being no doubt sleepy. One man they put as a guard. Having put him to watch, they went to sleep.

As soon as they were seen not moving any more, able-bodied, vigorous men were sent out, lots of boatmen, some of whom remained out on the sea, while the more vigorous ones got to the shore

hingaan achidagaan aĝal, qagaan tayaĝungis hamaaĝaqangis hamang saĝal aχtakus, sulgaĝiisalakan achidangin adaaĝal aqadaamax, ayχaasingin huzuugizangis qisadguqadaamchix ayuxtuχchχis, huzungis ayuxtuχchχisxakus alaĝum kugan huzuugizangis daĝin qisadgul, iĝanaasingin uĝalungin huzuugizangis ilingiin sul, asla imax akiisaaĝingis agulgalakan, anaĝiχ ukuduuĝaĝulax hisxal aangan, hamaax huzungin ilingiin ayuxtuχs, alaĝum kugaan aĝal aqadaamax ayχaasingin suun'gimax huzuu angaχtangis alaĝum hadagaan udagaalal sadim hadan kitxisxaqadaangan, hakungudaĝan imachχiĝaqalikus, sagamax ilan umlal haχtuχsal, txidix aygaxtal

there, coming silently ashore below the place where the Eastern men who had come there were sleeping, and tied together all their boats and sent them out. When all the boats had been sent out to sea, where all of them were tied together, they took away all their weapons and spears, deprived them of means to fight back, and when they would not be able to find anything, the people left them. Out on the sea the boats with all their equipment were taken away, further out on the ocean side, and then the people started hollering to them, up from the seaside. So the Eastern men

aaĝakus, asla makungis alakan, asla sulaan txidix akikungis alakan, aqadasxaqas.

Hingamatal aaĝakus, makungis alakan angadingiin aĝal ukumayugaaχs aqadaamax ilingiin, ayχaasim huzungin ilingiin tanaanul, tanĝis kungin aĝiilaqas hiilaχtadas.

Qawalĝan kugan adaaĝalal, Unalĝan kugan adaaĝal, ayχaasingis, huzuugizangin iĝanaasidix angaχtangis hakuuĝasxal, hamamatalgal amgiχsxaqaliqas akus, amgiχsxal hamamaalahlikus, qidanaχ alakan aaĝal maalalakaĝis mal, qidal tutaatunaĝulax aguχtaqalikus tutalgaqaliqas aχtakus.

woke up and stood up, got to their feet, but being unable to do anything, having nothing to take and fight back with, they were left that way.

So they were unable to do anything, and having watched them for a while from the opposite side, all the boatmen went away, back to their place, and they were left on the islets.

Coming ashore at Qawalĝa and Unalĝa, the people pulled up their boats with all their equipment and so began to watch them. Being watched like that, they could do nothing but cry, and the people heard them start crying and making an awful noise.

Hamamatal hamaax hiisaxtahlikus, asla qalgadamaan ukuusal qakungis azulax mal, tangimax kugan haagal, qaatul, qidal hamamatakus, kyagal hamaagachxisxaqazulax maalal ngiin haqayagalakan, maaganiin hagumanangin huzungis idagalakagis.

Hamamatalgal hamaax hiilaxtahlikus, huzugan ilan tunungis kinguunul, tutanadaqadaqaliqas. Tutadalgalakan, hizax tutalgadangizulax txidix haqaqalikus, huzugaan amgixsxal hamamaalahlikus, chugidaqadanas. Chugidaqadakugan agalingiin hamamatalgal ukusxaqadaamax, hnulgakus huzungis asxalaxtangis ukugaqas hiilaxtazadas.

There they were,unable to find any food to eat, starving on their islet and crying with hunger, but since they had not been forced to come there, the people did not mind them, knowing all that they had planned to do.

Like that they were left, until their voices gradually became weaker and finally could not be heard any more. When they became inaudible, barely audible, they were still watched, until they became silent. After they had become silent the people left them like that for a while and then went to them and found all of them dead.

Al haman amgiĝnaχ, amgiĝiiχtaχ masxaqaχ, ilaχtaχ kay txin saĝaninaχ aχtakuχ, ukuĝaqaχ, idaĝazigatalakan ilaa akaluĝalaan, malgaa-aqam huzuu malgaqaχ aχtakumaan idaĝaqaĝulax hiilaχtadaχ. Taχ hamahliim asχasxaqadaam, alaĝum achidan anuulaqaχ aχtakuχ. Hamamataχsiidal hamang anaχ aχtanaχ hiilaχtal tunumkaalakuχ tutazadang.

Hagumaasaaĝdagalikudix, huzugaan malgazamakus maasal, ulungis taxsaχ maqaχtazaqangis aχtakus, taxsal, huzungis tanalĝil inatzaqangis aχtazakus, maalaqas hiilaχtazadas. Algam tanagan kugan akus mal.

Umaax tangiχ hnuqamagulax huzuu-

That guard who had been put to watch but who also had been caught sleeping, was recognized when one passed by him, was recognized when the whole task had been completed. Having been killed previously [by his own people], he had been thrown on the beach. There the poor man was lying, according to the story I have heard.

However, in a case like this they used to collect the bodies and bury all of them, and that was done to them now. They were at an animal rookery, that's why [the people had to clean up].

Reaching one islet after the

gizaa hnumixtal hawaax hiisaχtal, txidix hagumaasachχinas hiilaχtazadas.

Ilgalgalakaĝis, hadangin huyalgal alitxuulaaĝan ilgalgalakaĝis, agatingis ayχal txidix hagumaasachχizanas hiilaχtadas. Tayaĝum uyminangin anĝaĝiikangis anas hiilaχtadas. Qagaan tayaĝungis akus agatingis txidix hamamaasachχizanas hiilaχtazadas.

Hamamatal hamaax hiisaχtahlikus, Tagalaχ hiilaχtaχ tataam adaaĝaasaaĝutanas, hiing Tagalam qigangan tataam tanadgusiχ al hiing anĝaĝinaĝiiĝutakuχ, tatahliim hnul asχasaĝutaaĝin, hiing Tagalam udagan slugaan aĝalanas aχtakus, haqataqazulax. Chiimuusiχ hiilaχtam qayaĝanagan kangan angis

other in the same way, everywhere they suffered the same fate.

Without being provoked, without anybody approaching them to induce them to war, sailing on their own initiative, they had that happen to them. They were vigorous, able-bodied men - Eastern men who because of their own fault had that happen to them.

Going on like that, next they came ashore at Tagalaʔ Island. At the east end of Tagalaʔ there was a village with people, so to kill them they got into Tagalaʔ Bay, without being noticed. On the top of the hill called Chiimuusiʔ the

tataam aslixsxal ukulgaaĝutal.

Haang anaa hawaan Tagalam qigangan yaaĝa ataqan yaaĝal sakang kimtal, alaĝum achidan, yaaĝim qaatuuĝii kingtitugan qayaa al, ugimgix̂ stiinax̂taa hitaxtakux̂, kadaa isax̂tal, isaa slaxhlikux̂, tayaĝum agangaa-aqaa slagaatalakaĝim, hakaax itx̂aĝil kimtal alaĝum ilan angtaĝil, isigan naga alaĝux̂ ikaaĝax̂taasakuu, kay naga qamdakux̂, hakaax qusam hadagaan ukuĝal aguun ataqan tanax̂ liidakux̂ hingan, kadaa isigan kadan hiing unglux̂ hiing anaa, angax̂taa ukuĝal aguun ataqan tanax̂ liidal hakaax kimtakux̂ ukuĝadax̂ maalal, daĝaan aĝalanas al, hingaan anĝaĝinangis hiing tanam kugan txidix hnuchx̂iitulakan,

people met them.

Seen from there, the point of the east end of Tagalak goes down like a continuous point, to the ocean, being a point with steep and high sides, a projecting cliff wall. But there is a chasm at the end, a fairly wide cut, too wide for a man to jump over, with the side going abruptly down into the sea, and the chasm has the ocean going across it, being deep too, whereas from above it looks like continuous land. Seen from above, the end and the high rock at the end of the chasm together look like one piece of land, that's why they had got there, - the local

hamaan isim agangan unglugan daĝaan aĝalanas aχtakus. Alaĝum hadagaan ayuxtuχs hingaaĝalal, hingaax sadim hadagaan kugaan aĝal, kugan hakaaĝal, kumax malgaaχtaziin aqam huzungis ukuχtakus mal, tanadgusiχ aĝiisal, anĝaĝiisimax huzuugizaa hamaan unglum daĝaan aĝalaasanas hiilaχtazadas.

Aasaqadaamax amgiχ haqakuĝaan, unglumax kugan qignam uĝaχtaduukaayulax aninas hiilaχtadas. Qaxchikdaχ haqaqalikuĝaan aasal.

Haman tanaχ atiim al hakaax kimtakuχ ukuĝadaχ maalal, matanaa ukuχtaaĝnas maalal, hamang ungluχ malgaaχtaa haqatalakaĝis, hamaan unglum

people, not wanting to be caught on the island, had gotten on the high rock on the other side of that chasm. They had come there by sea, from the ocean side had climbed up on it, for they had seen all that was being planned against them and had left their village, bringing with them all their provisions to that high rock.

After that, when night came, on their rock they lit a continuous fire. They did that when it got dark, that is.

Because the island looks like going straight down, to make them see it like that, without their knowing about the high rock, the fire

dagan qignax anilgakugaan, ukuxtanas axtakus, mal haman qignax imus asxasaxtas hamamaalakus mal, manas axtakus, maaxtas hamamaalakus mal, maagan anuxtanas axtakus. Tax matanangis haqataqangizulax. Tax qaxchikdax haqal angaginax yaagiduukaqadakux hamang, hingaan unglum saduugigan txidix chisixtanas al, hingaan qignam hingamaalanagan, anighanagan, aqulan hamang, adim hadaa litamulax ilan hamang txidix aqalinas axtakus, tayagum ilangis amgignaxtal. Axtagalikux amgignangis anax ukuxtanazulax.

Qaxchikdax haqakugaan hamakus qagaan tayagungis txidix sul hakaax qayam kugaan kimkalinas, haxsamax huzuu

was lit. When they saw the fire, being induced to make their attack around that fire, they would do that, and so they actually intended to do that, but they did not know the real situation. When dark was coming and people were going to rest, the people scattered on the outer side of the rock and placed themselves in the lee of that burning fire, not to be seen from the land side. They put some men as guards, but the guards did not see anything.

When dark came, those Eastern men started to come down from the hill in a body, to attack with all their equipment, to make their

alitxuuĝan, qignaχ imus alitxuuĝan hamamanas, ukuĝanadigulax anuxtal aasanas.

Ahlikus hamaaĝanangis ukuĝaqaliqas aχtakus, tayaĝum ilangis, ahlikus hawaan yaaĝim kugaan utuχsahlikus, inkam ilagan ilahligan txidix igidguqalinas aχtakus. Igidgul, igidgul, agiitingis uĝaludix imax gutmixtaasal, inaqamax txidix asχadgul, hakaax ituχsal ituχsahlikus hingan isim naga qakatnas, alaĝuu qakas aχtanas hiilaχtazadas, hamaax hiisal tataam maazaqadaaĝutal.

Angaliχ haqakuĝaan isii, alaĝuu aamgiχ uluudaasal hingamatal, chiizananaχ liidal hingamatal, tayaĝum ulungis hanikal, uĝaludix imax gudguχtaasal, nanikal haang akus, ukuĝaqa-

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attack around the fire, thinking that they were not seen.

Then the people started to see them coming, some men, rushing down along that point, until they started to fall down into the air. Falling and falling, some of them impaling themselves on their spears killing themselves, they dropped down in heaps and finally filled up the interior of the chasm, displacing the water, it is said, and so were once again annihilated.

When daylight came, the people could see that the chasm, the sea, was red with blood, bright red, the bodies of the men floating around,

liqas hiilaχtazadas.

Hamaax manaaĝikungis maasal, inaqamax txidix asχadgul inadgul aχtakus maalal, huzuugizagan ulungic hamaax tumsal, adaaĝadgulgal tumsalgaqadaangan, hamaax ilangiin angiχtaqangin hadangin aygaxsxakus, ayχaasingis haang aχtakus, suun'gidix suun'gitangis hamaax suqas hiilaχtazas. Hamaax sul suun'gingis imax suun'giisal, anĝaĝiqalinas hiilaχtazadas.

Agalagaan haax ayχal, hagumaχtagalikus, manaaĝnangis ngiin machχisxalakaĝis. Hawaax hiisaχtahlikus liisnaqadanas hiilaχtazadas.

impaled on their spears.

Themselves suffering what they had planned for the people, they had killed themselves to the last man, and all the bodies were removed. When they had been brought ashore and disposed of, the people went to where they had started from and took the boats they had there, fully equipped. Taking their equipment for themselves, they resumed their life.

Later, when the Eastern men came into these waters, their plans were always counteracted. Finally they became less numerous, it is said.

Taŝ hawaax hiisaŝtal ukutikus, Saĝuugamagim kugan Niiĝuĝis tadus hnul, niing aduŝ ulaŝtanagan hachan atiiguzan uĝalul inatxadaamax, alax tayaĝux asagadudax akix, hamang adum qalan changanax aŝtakux, alax uĝalux utmikix sixsizaqadaamax, hamang changanax aŝtakux, Qatxayaŝ hiilaŝtam tukuĝanaa hamang, qagaan tayaĝugan tukuu akuŝ, iĝananaŝ hiilaŝtazadaŝ. Hamakux tayaĝux hamang changakux txidix aĝiisal hamang changanakix ukuŝtazigatal angalikin aŝtakux maasal, slukin changalgal hamaax igulgaaŝtax niŝtal, akuĝaan, asagaan agiital adum qalan changalaĝanaŝ hamang, kuum niĝanas huzungis tuta-

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After some time, however, they took the Atkans by surprise at Seguam, spearing them all right outside the cave they were living in there. Then two men, cousins, went in to the bottom of the cave, with two spears they had broken in the middle. But the chief called "Wren", the chief of the Eastern men, gave his orders. Having seen for himself that those two men were left and had gone in to the bottom of the cave, he told a man to go in after them and pull them out. But the man who together with his cousin had just gone in to the bottom of the cave heard everything that was

kum asagaan as hamang adum qalan txin a^utxadaam, adum qalan matanangis ida^x-tamula^x mal, mal adum qalan, ugimgim ilidan qixya^xsi^ginax^ liidagan, kugan algaakaan mataa hamang a^xtaku^x, kugan hakaa^gal, asagaan hamang iqu^gim ilan a^xs ngaan a^gutich^xiqadaam, taya^gu^x qakaax angalim silagaan qangu^xtagali-ku^x, txin uku^xtalaka^x, qakangudaga^n agach uku^xtakuun hadaam qanguhliguu, udan sitxiin akalil aguu, it^xagan angangiin haman u^galuun ngaan tugaa-sakuu, txin ikus hitxiqadaam, hitxa-lii-a^xtaku^x mahliku^x, haang adum ha-chan, angali^x hnu^xtam ilan hawaa^gal aa^gaku^x, haang ayul haang as^xana^x hiila^xtaza^x.

being said about him and hid himself and his cousin there in the bottom of the cave, for he knew what the bottom of the cave was like: on the cliff side it is as if it had a shelf made on it, where one can stay, so he got up there and had his cousin hide himself in a corner. Then, when a man came in from the daylight, without seeing him, he, looking out, saw him, and when he was on his way in towards him, passing right below him, he thrust his spear into him along his neck, and turning around he rushed out but did not get farther than to the entrance of the cave, to the daylight, where he dropped dead.

Al haman, taŝ haman, tukuŝ, iĝanal hamamahlikuŝ, tataam tayaĝuŝ nagmax qanguuĝutal, hamakus malgadas aŝtaa-âxtakus mal haman, aŝtalgaaguzaaaŝtanaŝ aŝtal haqahlikuŝ, udan sitxiin akaliiĝutal aangan, tataam itŝagan angangiin haman, ixchxingin angangiin ngaan uĝaluun tataam tugaasaaĝutal, madat hamaax hiisaguun txin ikus hitxalidaŝ aŝtaa-aŝtakuŝ mahlikuŝ, agitaadaam ulugan ilan achigii-aŝtanagan, ilan haang tataam achigiiĝutal, qakangudaĝan ukuŝtal, asla chakiim ilakiin sul igiim akiisakuun aqadakuĝaan mal, asagaan as txin akil asŝaakat masmikuŝtaan mal, txin suchŝiiĝan anuxtakuŝ aŝtakuŝ.

That chief, however, was still giving orders, and again a man came in to them. As he was coming in exactly the same way as the other one and was passing below him, he again thrust his spear into him, down along his neck. Repeating what the other one had done he turned around and started on his way out, but in turn fell there where the body of the other one had fallen. Seeing that, looking out, and having nothing more in his hands to fight back with, as he had made up for his death by revenging his cousin and himself, he decided to surrender.

Tukuĝ malganam huzungis ukuĝtal, taaman iĝanal hamamahlikuĝ, tataam tayaĝuĝ nagmax qanguqaliiĝutal, agachanaan txin aĝiiĝan anuxtal, chaam kadan ngaan akiisakuun aqadakuĝ maasal, ngaan txin aĝiiĝan anuxtal, hamaax sakang kimikuĝtaan, haman isxaĝtanaam ilaan sakang tanam kugan higitikuĝtaan, quganam ungluĝakuchanagan, haman adum qalagan unangaa axsxaasanaa, hiing liĝtazadaĝ matal aangan, suqadaam slugan sakaaĝaqadaam awangagaan imul, chakiim huzukix ngaan suusal, daĝan txin sitĝitil, aa-aĝtakuĝtaan, hawan hadan aa-aqadix agach idaĝalakaĝaan mal, hawan hadaan axs ulĝiqalii-aĝtakuĝ, ulĝihlikuĝ

The chief, seeing all that was happening, just continued giving orders, and again a man started to come in after them. Considering surrendering to him, because he had nothing more to fight back with, he jumped down, jumped down on the ground from that shelf of his. However, a small pointed rock sticks up there, at the passage into the bottom of the cave, and having got down to it, he held it with both arms and clung to it, just when the man came inside, passing in the direction where they were supposed to be. When, on his way inside, he was passing right above him,

uman qudgiin akalil aangan haman adum akangan hakang anqaasal, kudukiim ikin aqadusaqadaam adum akangan hakang qidusal, alum alugan angan sitxan qayaĝulagaan maasal sitxan hamang hachitikuun, chunukaam hadagaad txin maqaχtaaĝdagalikuχ, hamang adum akangan hachital hamamaasal, igiim ayugnilaχtaasaguun sinigim hadagaan qagalazakuχ tutal, qankudim hamaax hiisaqadaam, kumiim haang sadmudaĝan sahmiisal akuun, haang itikuχ tayaĝuχ uĝaluχtakuun his hitzal angalii, haang ilan anuusanaam ilahligan txin haaĝaninaχ hiisaχtaqaa hiilaχtazaχ.

he stood up with him and pushed him against the ceiling of the cave, stretching both his legs, crushing him against the ceiling and, that side of the cave being low, jammed him up there under it. From the back of his neck he made resistance, but having him jammed up against the ceiling of the cave, he made movements with him and heard cracking sounds within him. Having done that three times, he threw him down towards the mouth of the cave, where he dropped, but whereas each of the men he had speared had got out, this one stopped right there where he threw him, he said, it is said.

Agalagaan, tatahliim siiching hiisix̂, ig̃analgal tayag̃ux nagmax qanguchx̂isxal, alax amaayal qanguqalikux, maasal ngaan txidix ax̂s, txidix ag̃ikux̂txidigaan hamaax txidix sulgal txidix hidulaqadaangan, adum hachan, tanagan ilan, ukaxsxal haang txidix sulalgaqadaangan, tanidix igluqaa ikangudag̃an isilgal, aqadaamax hamaax udulal ayx̂aasim nagingin husilgal Amuux̂tam hadan txidix akayuulaqaliqax̂ akux̂txidigaan, tanidix ikangudag̃an isax̂tal (alitxum tayag̃ugan ilaa sulgakux̂ qachx̂a ilaa sasxag̃utalgal sulgadag̃ulax hiilax̂tadax̂), tanidix isilgal angalix̂ akux̂, aamgiidahlidix asx̂aasakux̂txidigaan, akayux̂ imax

After that, the fourth time, a couple of men were ordered in to them, and because there were now two of them coming in, they surrendered. Having surrendered, they were taken out and then, outside the cave, they were laid on the ground on their back and held by several men, to get cuts in their skin across the forehead. Then they were loaded into boats and transported across the strait towards Amukta, with their forehead cut across (when a warrior was captured, his skin was never left intact, it is said). With their forehead cut, they were almost bleeding to death

agulal angaliilaa-amuqax̂txidix hiisax̂tanas hiilax̂tazas.

Amuux̂tax̂ ngiin hnuulaqadaamax, asx̂asxahliqazulax a x̂takus mal, awaĝal hamang anĝaĝiilaqaliqas hiilax̂tadas.

Aalal anĝaĝiilaqaliqas akus, ataqan tanam kugan txidix as anĝaĝil hamamataaĝdagalikus, txidix ukudalakan hanamatal anĝaĝil, anĝaĝinas a x̂takus.

Saaqudikingan haakus sam aaglux̂ hiilax̂tangis, qigulgal saĝdaĝaladaziin malgaqaliiĝutaqas a x̂takus, hingaan aslaan taaman tanax̂ aygaxsxal angalikux̂, txidix chxax̂tal txidix ukux̂tazaqalinax a x̂takux. Asagadudax akux aasanax a x̂takux. Mal maaĝdix

in the course of the day they were being taken across the strait, they said.

When they arrived at Amukta, they were not killed but were put to use as workers there.

Being kept alive as such, they lived on one and the same island, but their life was such that they did never see each other.

In fall, when the time came for having the birds called shearwater collected by bird catchers, when people went walking around on the island, then they began to see each other secretly. The two cousins did. And they started to plan what they

imax agulal, aguzaqalinax a^takux. Ay^aasi^ hawaax imax chxaasal ud-hadan a^aa^dix imax ukuzaqalinax a^takux.

Mal haman agitaadaa Amuu^tam qi-gangan hadan tana^ina^ a^taku^. Sla^ slal qag-hadagaan, sla^ aqadaa imax akii^si^itaasanax hiila^tazadax.

Sla^ i^anacha imax akii^sa^asal, anax mal hamang, malgaqas mal sla^ saaqudikingan sla^ qagaanul aguun, i^amanaagulax liida^ aguqalida^aan mal maqaliku^, agitaadaa sa^alakan hamamataqalina^ a^taku^. A^tagali-ku^ amgi^na^ina^ hiila^tazada^. Haqatalgalakan aa^akus, huzugaan amgi^sxakus.

Amgi^sxal hamamaalal a^tagalikum,

might do. They started to look for a boat to sneak from there over here with.

One of them lived towards the east side of Amukta. As an appointed time they set the change of the weather into eastern gales.

When the bad storms they had set as a time started, when as usual the fall weather began to look real bad with easterly winds, the partner began to sleep little. However, he had a guard. Their plan was not known but they were watched all the time, it is said.

He was watched like that, but when the time for his partner's

haman agitaadaan ilan hitakaan ilaa agikuĝaan, qanang kum anuxtaasal umamatal, saĝaaĝan aqaliguun, qachx̂iin ilaa kuum inaqaam amduxs igiim nadusaqadaguum, tutal hagumataqalizanax̂t hiisax̂tanax̂. Ahlikux̂taan, hingaaĝachx̂ilakaĝiin, hingaaĝachx̂inax̂ liidax̂ ngaan tutal angalikuun, umaaĝal, anĝiin igiim agul, hamaax isxaam ilaan hax̂txadaam us, ayx̂aasiligaan ilax̂tax̂ igiim atxax̂s ax̂takux̂, hamamas hamaax amgiĝnax̂tanaan qanang sul kum asx̂adusaaĝiin alanaan anuxtal ukux̂tal aaĝaasakuun kugan makuun alakan, hamaax maadil ayx̂aasiim nagan hangal txidix ayx̂atnax̂txidix hiisax̂tanas hiilax̂tazas.

appearance had passed by and he wondered where he could be, when he was on the point of falling a-sleep, he used to pinch his own skin to become sensitive by the pain. Then, being in doubt about his coming, he got the feeling that he would be coming, and he actually heard him coming, making his call to him, and he got up from his bed and ran down to the beach, where he had a boat ready for him too. As it was, having in vain looked for something he would have needed to kill his guard, he could do nothing to him and so hurried down into his boat, and they took off, they said.

Akuˆ haman amgiĝnaˆ, amgiĝnaˆ anaa mal malganas ukul, txidix hikuĝaan, alitxum alanaayulax agalilamaax txin ayˆatikuˆ ukuˆtal, akayum naga hadaakul txidix ayˆatnaˆtxidix hiisaˆtanas, naahadaakul, slam akinaa hadaakul.

Ahlikuˆtaan, akayum hadaatxan, tanam chidaĝa udagaasaqalikuˆtaan, agitaadaan, alaĝum himlagan qayaganulax kugan atiiguzan, hakam qutaxsxanaa liidal ayˆakuˆ, agalan hamang sanakuun sanal, agalim hadagaan haqaalahlilakaˆtaan, haman agitaadaan kadaa mal angalii anaˆ maqadakuĝaan inaqaam txin kaduuĝisaĝutal, agitaadaan tanam chidaĝan angan hatlakan angaliin, tatahliim akayum hadan klukuˆtaan anaˆ txin maasa-

But the watchman, who was on his guard and saw what was going on, called his people, and they saw that a host of warriors started out after them as they took off in the direction of the strait, heading west, with the wind behind them.

At first, as he was passing the shore towards the strait, trying his best to catch up with his partner, who was going on the high waves like a feather blown by the wind, he was deathly afraid of being overtaken from behind, but when he got to the rough sea in the strait, his partner no longer was ahead and he himself was in front. While he had not caught

qadamaa̲gutal, as txin haqaasach̲ihlilaka̲iinaan qidayu̲na̲ anuxtal, iqyaan aygagii̲gan txin aygaxs aguun himlagan kadan higitzahli̲ maqalina̲ hiisa̲tana̲ hiila̲tazada̲.

Waax hiisa̲tahliku̲taan, akayum nagan hadan kluqaliku̲taan, haman alitxum agaliim haqaqaliqaa uku̲taqadana̲txidix hiisa̲tanas hiila̲tazadas. Akus, algaga̲l hamamalakaga̲is, hamaku̲s alitxum agaliim ay̲anaa, ukudigal tana̲ adaaga̲asanas anuxtaasaga̲ula̲txidix hiisa̲tanas hiilaga̲adas, - ilangis, huzuhlingis, ilangis ukudigal tana̲ adaaga̲asal anuxtaqadigulax hiisa̲tazaqangis hiilaga̲adas. Alaga̲um himlagan hangadan huzuugizaa hwaga̲iin igiim

up to his partner along the shore, the situation was reversed when he got into the strait, and he worried about his partner that he might be overtaken, for when his own bidarka started to go, it just hopped along the waves, he said.

So he went on, and when he got into the strait, they did not see anymore the warriors who had come after him, they said. Indeed, they were no sea animals, those warriors who came after him, and the cousins did not think that they made it back safely, - at least not all of them, they used to say. The agitated sea was as if covered with smoke all

chachix̂taasanax̂ liidakux̂.

Amuux̂tam ilagaan Sag̃uugamagim unangan akayuu axs, Sag̃uugamagim nguu axs, qilam angalix̂ haqagan aslaan Amlax adaag̃aasanas ax̂takus. Amlax adaag̃aasaqadaamchix Agulganunax̂ hiilax̂tam ilan chalaqadaamax, iqyadix ag̃us anag̃ix̂tayuukichanamax huzuugizaa ag̃utxadaamax, txidix ag̃us txidix quyunax ax̂takux. Sag̃aqalinax ax̂takux. Angalix̂ ama amgix̂ sag̃anax̂ ax̂tanax̂txidix hiisax̂tanas hiilax̂tazadas.

Hamaax naanul, udakus tanas ilingin chisai, txidix ang̃ag̃iqalinas ax̂takus.

Hagumatal hawaax hiisax̂tahlikus, qagaa-hadaan alitxux̂ ukug̃adaqadal, ang̃ag̃ilgaqaliqax̂ hiilax̂tazadax̂. Kay txi-

over.

From Amukta they crossed the strait over to Seguam, passed along the south side of Seguam, and in the morning, at daybreak, they came ashore on Amlia. There they landed in the bay called Agulganunaχ, where they hid their bidarkas and their few belongings, and went to bed, started to sleep. They must have slept a day and a night, they said.

From there they went westwards, parted company at some of the islands around here, and began to live normally.

So they went on until warriors from the East were no more seen and

dix alitxuusal liisnaqadanas aχtakus.

Hagumatal hawaax hiisaχtahlikus, quchigmax ahlikus, Kasakaχ udaaĝal, udakus tanas suqalinaχ aχtakuĝaan, hamakus hiχtadaangan aqaning kadangiin, tachim anaχ matalgalakaĝaan, haakus naa-hadan tanangin Aligutangin huzuugizangin ilingin ayχal, txidix kasakaĝiqalinas aχtakus.

Hawakus anĝaĝinas kamgadadgul, kamgam hadan ikudgul, kamgadaχ anazulax aχtakus mal, maalaqas. Hagumatalgal hawaax hiilaχtal, txidix kamgadatikus hamakus malgal kadim hadaan maqaĝal malgaqas malgaqadal, hamakus

one could live normally. Also, they did not fight with each other so much any more.

So they went on, among themselves, until the Russians came and started to occupy the islands around here. Before those conditions of which I have told about earlier came about, they were coming to all the Aleuts of the islands to the West, which so got Russians on them.

They baptized those people, converted to Christianity those who had not been Christian. In the course of time, when they became Christian, they no longer did what they used to do formerly, and the same happened

qagaa-hadan huzuugizangis hamamaalaqas aχtakus, huzungis kamgadadgulgal. Kadim hadaan maqaχtal maqachix maqadal, txidix iĝamanaasal anĝaĝiqalinas hiilaχtazadas.

Matal hawaax hiisaχtahlikuĝaan, Kasakaχ udang txin tungaχs ilan, tayaĝut suχtanat kungin manaaĝnat maasal, kamgadadgul, agan ilaan hingan Saĝuugaχ tanadgusilgal gumalgaqaχ hiilaχtazadaχ.

Kanaga, Adaagiχ, Sitxinaχ, udakus Atχaχ huzungis, Amlax huzungis, axtal kamgadadgunas hiilaχtazadas, kamgadam hasinaa udahligan agul.

Hingaax hiilaχtal gumalgahlikuĝaan hingan Saĝuugaχ tanadgusilgal akuĝaan,

to all the people of the East, all of them being baptized. Stopping what they used to do formerly, they began to live in friendship with each other.

In that way it went on until the Russians got a firm hold here, doing what they liked with the men they dominated, baptizing them, and finally Old Harbor was made a village, it is said.

At Kanaga, Adak, Sitkin, and here at Atka as well as at Amlia, they baptized people, made many Christians around here.

This went on here until Old Harbor was made a village, when a

kamgam ulagan angunaa agulgal, tanaĝaχ maqaĝaqaχ, kugan adaχ hawaan huzugaan txin ıqalinaχ hiilaχtazadaχ.

Mal haakus naa-hadan tanagan angaĝinangis, ataqam ilan hingahligan al, hingan tanaχtal, adaχ hiing aχtal maayuχtaaχtas, adaχtaaχtas hagumaalal, hiing aglaalaqas, tanamax ilaan agaatungizulax hawaax naa-hadagaan hiing Saĝuugam kugan aχtuχsalgaqas, hingan qan'giχ haagal asχalanas hiilaχtazadas, haagahlimax ilaan asχalal, qalgadaχ imax sanaasalakan. Kasakam kampaanigan hadagaan qaqaχ, ilagan angunaayulax ngiin sismiχtaalal aχtagalikudix haqatalakan, tutalakan, inaqamax qalgadadix, qaχtaqadix isxatus hinga-

big church was built and a priest began to stay all the time in the permanent village.

And the people of the islands to the West, who had been gathered there, removed against their will from their islands to the West and put at Old Harbor to live together in the village and have the priest there, as their priest, starved to death that winter, died of plain hunger, having insufficient food. From the Russian Company they were given some little food for support, but they had no taste for it, and missing the food they were used to they starved to death there where

hligan, a̱gal aa̱aalakus, haagax̂ asx̂alaasakus, qaniigiidahlix̂ kungin chatil, hiikus ilax̂tas asx̂alaasal, inanas hiilax̂tadas.

Hawaax hiisax̂tahlikus, tanangin kugaan amaanudaalaqadanas, haang naahadan hagumatal hawaax hiisax̂tal naahadaa an̂ga̱ga̱inaga̱iqadal. Udan Atx̂am uhlii txin aga̱iisanax̂ ax̂tanax̂. Matal, udamatal, wan akiitam ilan udamatal an̂ga̱ga̱inaga̱il, an̂ga̱ga̱inaadahlix̂ qalaga̱iqadakux̂.

Ukux̂taqalikung.

they had been brought, and dying also from a snow avalanche that slid upon them, they were no more, it is said.

By and by people were not removed from their islands anymore, as the West had lost its people in that way over and over again. Only Atka here was left. That's how there have been people here until now, but even the survivors are no longer many.

I have begun to see.